QUESTIONS OF RELIGION.

CONTINUATION OF THE REMARK ABLE DISCUSSION.

A Mystical Combination of Sevens Alleged

TO THE EDITOR OF THE SUN-Sir: In to-day's Sex Mr. W. R. Laughlin calls for a champion of athodoxy to "step into the arena" and give him some "facts." Now, I will give some facts: (1.) The first seventeen verses of the New Testament contain the genealogy of Jesus Christ. This genealogy consists of two parts. Verses 1-11 contain the genealogy from Abraham, the father of the Jewish people, to the Captivity, when the Jews ceased to be an independent people. Verses 12-17 contain the genelogy from the Captivity to the Christ. Let us examine the first part of this genealogy.

Its vocabulary has 40 words, or 7 sevens, of which 42, or 6 sevens, are nouns, and 7 are not pouns. Of the nouns, 35, or 5 sevens, are proper names and 7 are common nouns. Of the proper names, 28, or 4 sevens, are male ancestors of Jesus, and 7 are not male an-

cestors of Jesus. The 40 words are distributed among the letters of the Greek alphabet thus: Words under Alpha to Epsilon are 21 in number, or S sevens : under Zeta to Kappa, 14, or 2 sevens under Mu to Chi. also 14, again 2 sevens.

The 40 words of the vocabulary have 266 letters, or 38 sevens, which among the letters of the alphabet are distributed not at random, but by sevens, thus: Words under Alpha to Gamma have 84 letters, or 12 sevens; under De ta. 7; under Epsilon to Zeta. 21, or Secrens under Theba to Iota, 70, or 10 sevena; under Kappa to Mu. 21, or 3 sevens; under Nu. 7; under Omicron to Phi. 49, 7 sevens;

ander Chi. 7. It is clear, therefore, that the writer of this part of the genealogy constructed it on an

laborate design of 7. Let us now turn to the genealogy as a whole. I will not weary your readers with recounting all the numerical phenomena displayed theren. Pages alone would exhaust them. enly point out one single feature. The Greeks had no figures, but used instead the letters of their alphabet. Their first letter, alpha, stood r 1; their second, beta, for 2, &c. Greek word is thus simply an arithmetical obtained by adding the values of its single letters. The vocabulary to the entire genealogy contains 72 words. Let us write gainst each of those 72 words its numerical value and aid the numbers. We obtain for their sum 42,364, or 0,052 sevens, and these 6.052 sevens are distributed among the letters of the alphabet not at random but by sevens thus: Words under Alpha to Beta have a value of 0.821 or 1,403 sevens, and so on.

It is clear, therefore, that not only are the first eleven verses of this genealogy constructed on a highly elaborate numerical design of sevens, but the entire genealogy is thus constructed.

One other feature I must point out in connection with this genealogy. The 72 words of its vocabulary occur in 10 forms. we add the numerical values of these 90 forms we get 54,075, or 7,725 sevens, with corresponding distribution into 7 groups of sevens among the letters of the alphabet.

Let Mr. Laughlin sit down and try to write some three hundred words intelligently, like this genealogy, and reproduce some numerical phenomena of equal or like design : If he does it is a month he will do well. Let us assume that Matthew accomplished that feat in a

2. The passage which follows this genealogy. verses 18-25 of the first chapter of Matthew. tells of the birth of Jesus Christ. It contains 161 words, or 23 sevens. Its vocabulary has 77 words, or 11 sevens; and these 77 words occur in 105 forms, or 15 sevens. In this passage Joseph is addressed by the angel. Now, of the 77 words, the angel uses 28, or 4 sevens; he does not use 49, or 7 sevecs. Of the 105 forms, he does use 35, or 5 sevens; he does not use 70, or 10 sevens, Among the letters of the alphabet, the 77 worls are distributed by sevens; the 105 forms are distributed by sevens; the 161 occur-

rences are distributed by sevens. The sum of the 77 numerical values is 52,605. or 7,515 sevens, with corresponding alphabetical groups of sevens; the sum of the numerical values of the 105 forms is 65,420, or 9,347 sevens, with alphabetical groups of sevens also. The fact that the angel's speech has also a scheme of sevens makes it a kind of ring within aring, a wheel within a wheel. If Mr. Laughwith the same or similar double scheme of sevens, in two months, he will do very well indeed. Let us assume that Matthew accom-

plished that feat in only two weeks. (3) The second chapter of Matthew tells the story of the childhood of Jesus. It has a voesbulary of 161 words, or 23 sevens, which occur in 238 forms, or 34 sevens, and have 800 letters, or 128 sevens, with a numerical value of 123.520, or 17.047 sevens. while the 238 forms have a numerical value of 180,985, or 23,855 sevens, each item in turn having a phatetical groups of sevens, which it would be too tedious to enumerate. This chapter consists of at least four logical divisions. numerical phenomena, as if it were individually wholly independent from the rest. Thus, the first six verses have a vocabulary of 56 words. 8 sevens, and so on. There are some speeches here. Herod speaks, the Magi speak, the angel speaks. The numerical phenomena are so accurate that though there are, as it wers, about a dozen rings within rings, wheels

I' Mr Laugh in can write a chapter like this sanaturally as Matthew writes, but containing some five hundred words such a large collection of intertwined and yet perfectly harmonious mathematics, if, I say, he can write a chapter like this in five years, he will do very well indeed. Let us assume that Matthew contrived to write it in one year only.

forms a necessary part of the rest.

4. Moreover, there is not a single paranot constructed on exactly the same plan. of toeth," teeth? But of Only with each additional paragraph the diffi-an infinite existence? eulty is increased not in arithmetical progression but in geometrical. For he contrives to write his paragraphs in such a way as to develop constantly definitely fixed relations to what has gone before and what follows. Thus example, in the last chapter of his Gospel Matthew contrives to use just 7 words that he had not used before. Or again, he contrives to use just 140 words not found elsewhere in the New Testament at all. It is thus easy to show that Mr. Laughlin would require several hundred years to write a book like Matthew's. How long it took Matthew I do not know. But how he contrived to do it tween A. D. 30, when Christ was crucified and the Gospel could not have been written earlier; and A. D. 70, when Jerusalem was destroyed (and the Gospel could not have been written later) let any sane man explain.

any rate Matthew did it, and we thus have a miracle-an unheard of literary mathematical artist, unequalled, hardly even concelvable. This is fact No. 1 to contemplate for a few moments.

Fact No. 2 is far more important. It is this: Matthew uses just 140 words, or 20 sevens, not found elsewhere in the New Testament. How did he know that Mark. Luke, John, James, Jude and Paul would not use those words? He must then have had the rest of the New Testament before him when he wrote his Gospel. Matthew, then, wrote last.

It so happens, however, that the Gospel of Mark shows exactly the same numerical phenomena. Thus the very same passage that Mr. S. K. Waters calls so triumphantly in to-day's Sun a "forgery," presents these phenomena. It has to mention only a few data, 175 words, or 25 sevens. Its vocabulary has 98 words, or 14 sevens; of these, the Lord Jesus uses in his speech 42, or 6 sevens, and ices not use 5tl, or 8 sevens. In like manter, of the 175 occurrences, the Lord uses 56, or 8 sevens, and does not use 110, or 17 sevens. All this, too, with proper alphabetical distribution in each case.

Again, of the 98 words, 84, or 12 sevens,

are used before by Mark, and 14, or 2 sevens are used only here.

Mark, then, is another miracle, another unparalleled mathematical literary genius. And n precisely the same manner in which it was shown that Matthew wrote last of all, it is shown also that Mark wrote last of all. In other words, Matthew surely wrote after Mark, and Mark wrote equally surely after Matthews.

(6.) It happens, however, to be an additional fact that Luke's Gospel contains exactly the same phenomena as those of Matthew and Mark; and so does John, and so does James and so does Peter, and so does Jude, and so does Paul. We have then no longer two great unheard of mathematical literati, but eight of them; and each wrote after the other.

(7.) And not only this: as Luke and Peter wrote each two books, and as John wrote five and as Paul wrote fourteen, and it can be easily shown that each book of the New Testamen was written last, we have twenty-seven books

each written last. The phenomena are there. There is no human way of explaining them. Eight men simply cannot each write last; twenty-seven books simply cannot be written each last. But once assume hat One Mind supervised the whole, and the problem is solved as simply as an algebraic equation. This means literal verbal inspiration of every tittle and jot of the New Testament. I need only to add that by precisely the same

A Mystical and Misty Explanation by

kind of evidence the Old Testament is proved

IVAN PANIN.

to be equally inspired.

GRAPTON, Mass., Nov. 19.

Modern "Prophet." To the Editor of The Sun-Sir: In reply to S. K. Waters, who wrote on "The Discrepancies of the Bible," in last Sunday's SUN, I would say that the article shows the writer to e a product of modern collegiate education.

The Bible is, in reality, an algebra of life, and to study it merely as the history of a certain ation or class of people, is to lose the entire beauty of the work. The Gospels, in construction, represent, first of all, the Immaculate Conception in the form of creative intelligence in the child; ignorant teachers and parents crush the action of brain energy in the child, therefore the soul that wishes to express the truth through the new physical, is intimidated and given to understand that it must not ask certain questions concerning creation, as it is not for it to know. For this reason the inscription placed on the Cross, according to Matthew: "This is Jesus, the King of the Jews," can be placed upon almost every school child that has sacrificed its physical strength, its mental energy and its creative intelligence to the so-called educational systems of the day. (Jesus means the physical man and not any special personality manifested in history.)

The quotation from Mark represents the water period, or the changing of the brain energy from white to gray matter, which to the student in concentration is the same as the stage known as the Deluge. The quotation in Luke which runs: "This is the King of the Jews," represents to the true student of the Bible the consciousness of the sacrificing of human desires in the physical, the physical becoming the true King of the Jews: the meaning of the word Jew being the man selfcentred and governing the human and physical desires. The inscription as given in the Gospel of John: "Jesus of Nazareth the King of the Jews," means the physical perfected in nature; in other words, it represents the Gos-

To the student of the Gospels, the Book of Matthew represents the Fire or Passion of the Law: The Book of Mark represents the Water kingdom, known to the Mystic as the Kingdom of Mental Desire; the Book of Luke represents the Earth, or the Kingdom of Human Desire; the Book of John represents the Air, or the Fourth Dimension, the Kingdom of Expres-

The New Testament is in the form of a Kabala mosaie; as the letters of the English alphabet number twenty-six, so in twenty-six books is contained the account of the true student as he progresses from the grossest physical to the perfected Christos, which is revealed to us in the twenty-seventh book, or the Revelation, the Kabaia of Cain the physical or earthy), being twenty-seven.

This Bible has ever been a "bone of contention" to the person governed by intellect alone: when it was first obtained to be published, broadcast, the question was asked: "Why should you publish the Bible when the lin can write a similar story of about 150 words. professor of applied Christianity, or one of the may say here, however, that all the objections who has obtained even the faintest inkling of answered, as we shall see. the meaning of the book.

Every principle, from "the handwriting on the wall," in Daniel, to the weird symbolism of Revelation, can be figured out by the man who knows the Kabala of the Alphabet

JOHN DEW. Known as "Keipa," Dean of The School of The Prophets of The Brotherhood of Silence.

NEW YOLK, Nov. 22

The Question of Eternity and Immortality. To THE EDITOR OF THE SUN-Sir! In all of the valuable letters upon religious topics which have now been going on for several weeks in THE SUN there seems to be great flippancy manifested as to what eternity consists in. It is estimated that the pole-star is two hundred and seventy trillions of miles from our planet. Now, if a sparrow should take a particle of this earth in his bill and fly with it through this distance and deposit it on the pole-star, and then fly back and forth perfect in itself, yet | until he had placed all of our earth on that orb, eternity would not then even have begun! Yet through all of this tremendous time-the mere thinking of which causes our mind fairly to reel-we are told in Scripture that a great part of our race are to be condemned to torture, accompanied "with weeping, wailing and gnashing of teeth." This statement, of course, implies that it is a material body which is to be thus punished, for "weeping" implies eyes: "wall-Eraph out of the hundreds in Matthew that is | ing." the muscles of the mouth, and "gnashing of teeth," teeth? But does any one crave such

Again: Where is to be the habitat of the soul after death? Is it to be in the dark cold of space or in the ether immediately surrounding our globe? If the later, when the earth falls into the sun, as eventually it will fall, where then will the soul next take up its dwelling?

Again: Unless we admit the immortality of the brute creation, when did immortality be-gin? With our arboreal ancestor, the "missing link," the cave dweller, or civilized man? These are questions of superlative moment o all thinking beings.

Regarding the story of Adam and Eve, every

scientist knows that man has existed on the earth several hundred thousands of years; some geologists assert a million of years. But let that estimate go. Put it at 300,000 years. Now, this time would, of course, antedate Adam's creation many thousands of years. Honce, the story of Adam and Eve, which, the way. Prof. John Fiske has lately conclusively shown was taken from a Persian tradition and put into writing soon after "the Captivity," becomes a myth. Thereafter, what becomes of the Fall of Man, the Redemption and the Incarnation? For, as has been aid, "if there was no Fall of Man, there can be no need of the Redemption, and if there was no need of the Redemption there can be no motive for the Incarnation. Thus the whole scheme o' Salvation, with all its miraculous appurtenances, apparently falls to the ground. Indeed, I think it will not be questioned that even theologians, by no means ranked as

"liberal." have given up the "authenticity and authority of Genesis." Once more: Astronomers tell us that the telescope reveals some thirty millions of worlds. Is it likely, then, that our little planet-a mere needle's point in creation-should have been selected for the working out of a scheme of salvation? It might be possible, as Goldwin Smith says, "to imagine Deity stooping from a limited heaven to redeem the inhabitants of Earth. It would have been hardly possible to imagine a Being, who fills eternity and infinity. Proof. A great many of the scientific men

becoming for the redemption of one speck in the Universe an embryo in the womb of a Jewish maiden; and yet, for this stupendous doctrine, our principal evidence is the anony-

mous work of a mystle writer." It seems to me, moreover, that those who write these letters in THE SUN from an orthodox point of view beg the whole question when they assume in their arguments the inerrancy of Scripture and the existence of a Ged. For these two hypotheses are the very | did not create the earth as it is to-day with its ones to be first proved; and until they are proved all arguments based on them must fall to the ground.

In closing, let me say that I think the participants in this remarkable discussion might read with profit Prof. Goldwin's essay. There Another Life," in his book, "The Biddles of Existence." In that essay the writer treats its subject in a thoroughly reverent manner. WILLIAM L. STONE.

MOUNT VERNON, Nov. 21.

The Biblical Account of the Creation. TO THE EDITOR OF THE SUN-Sir: I shall try to solve some of the principal difficulties proposed by two correspondents in Sunday's Sun on subjects connected with religion

One of these correspondents says he was taught to believe "every word of the Bible came from God." I think this is not tenable. The Bible, as it came from the hands of the inspired penmen, was certainly inspired. in my view, and we may truly say that God was its author, but we cannot say the same of the copies from the original. "The authors of the Scripture," says Augustine, "were completely free from error. If you admit one false statement in the Bible there would not be a single sentence that may not be explained away by him who thinks a pertain doctrine is hard to practise or believe." Inspiration is a supernatural influence exerted upon certain men by God which illumined their intellect, moved them to write, and so guided them while writing that they could not err, and they wrote precisely the truths which God wished them to write. It is not essential to inspiration that the author should have known he was inspired, neither is it necessary that the author understand the divine sense of his words. It is not necessary that he be free from The Apostles, although confirmed in grace, were not impeccable, according to the more probable opinions of experts, and there is good reason to believe that they sinned, at

least venially. When, however, we say the sacred text is free from error and inspired, we refer to the original. It is admitted by every one that the Hebraw, Greek or Vulgate is not free from error, Most theologians affirm that in the original every important statement, even those statements pertaining to natural sciences, is inspired. "If I meet with anything in the Scriptures," says Augustine, "which seems contrary to truth. I have no doubt that either the text before me is corrupted, or the interpreter did not eatch the meaning of the original, or I myself do not understand it." Mivart and Newman held there were obiter dicta, or phrases and clauses in the original that are not inspired. Patrizzi would not condemn such an opinion. but few theologians of the Church of Newman defend his opinion to-day. Again, the writer may be conscious of his inspiration, and yet apologize for his style, for there is a wide dis-

tinction between sense and style.

But what is the value of the Bible—say the Vulgate? The Council of Trent (1) has not preferred the Vulgate either to any authorized translation, or to the original text, (2) the Vulgate has not been declared free from every fault in points not concerning faith and morals (3) and it has been declared by the learned theologians of that council a genuine source of revelation. They approved the Vulgate in general; not any specific edition is approved. Not every reading of the Clementine edition has the genuine text of the Vulgate. A theologian may safely employ the Vulgate as a source of revelation. and may draw an argument from the dogmatic texts that have been constantly used to prove a dogma. He may employ the original text, or an ancient translation used in the Church. The argument founded thereon has the same weight as one based on the Vulgate. If the text of the Vulgate is ambiguous we must explain it by the orginal text; but if the original is ambiguous, and the Vuigate clear, the latter is a commentary on the former. A text of the Vulgate found neither in the original nor in an ancient version can only be employed as scriptural proof if it has been constantiv adduced as proof. Hence we are bound people cannot understand it?" I have yet to to answer every objection brought against meet one minister, one college student, one | text found in some editions of the Bible. I so-called exponents of spiritual philosophy, put forward by your correspondents are easily

Mr. Laughlin writes: "We are told that when the teachings of Christ were given they were new to the world." Origen, replying ages ago to Celsus, says: "The sanctuaries of the Mosale law and writings of the Prophets are indeed the basis of the Christian religion. Mark teaches Christianity began with the Jewish Scriptures." Josus and His disciples recognized that there was an internal connection of doctrine and morals between Judaism and Christianity. Christ came to fulfil the law and the prophets. Like the prophets, Christ will have mercy, not sacrifice, and He, like them, demands chiefly the worship of the true God. The law is a pedagogue to Christ, but with faith we are no longer under tutors. Christ gave His disciples a new commandment in sense and spirit, viz., love of God and our neighbor. This spirit was first revealed by Christ. Hence the Old Testament is not anold prophecy, nor the New a mere fulfilment. Hence Christianity is not absolutely new, for it grew up on Jewish soil, and envelops and completes the religious truths contained in the Old Testament, Augustine and the Christian Fathers versed in Greek philosophy teach that the fundamental doctrines of Christianity were found in all the religions before Christ. They taught that the truths about God, creation and moral claims of conscience were the property of human reason, and originated in the invisible operations of the eternal logos. Origen contends that all doctrines that are sound and profitable should not be rejected by the Jews nor by Christians, whether Moses or Piato, or any philosopher taught them. Bunsen and Burnouf try to show that the Hindu and Iranian religions have had an influence on Christianity. 'We must not look," says Müller, "on the original belief of mankind for Christian Ideas, but for the fundamental religious ideas on which Christianity is built; without which as its natural and historical support Christianity could never have become what it is." The similarity between Christ and Buddha is noteworthy in this, that the points of likeness have been foretold or foreshadowed in the Old Testament. Plato was a forerunner of Christ, and Seneca, according to Clement of Alexandria, was a type of Christ. Justin claims that the germs of truth are found in all the philosophers. But the mere fact of the early Apologists giving up the teaching of the heathen philosophy and becoming Christians proves how different is beathenism from Christianity. The Christian religion is, therefore, not entirely new, but it is very different from all religious which preceded it. Origen against Celsus is a first-class book on the subject,

"The story of creation is older than any part of the Bible. Geology has utterly disproved the story of creation " This is a very old objection. Men like Darwin, Harckel, Voight, and all their followers deny creation. Mr. Spence: consigns the doctrine of special creation to the family of extinct beliefs. Tyndall, in his celebrated "Belfast Address," says that the eye of science has not observed the intrusion of purely creative power. Huxley denies special creation. In the Nineleenth Century for February, 1886, he contends that creation is perfeetly conceivable, and that matter was created is not scientifically untenable. But Sir Charles Lyell saw in nature clear proof of a Creator. Agassiz saw proofs of the highest mental manifestations. Copernicus, Linnaus, Sir Humphrey Davy, Messene, Champollion, Pascal, Cuvier, Newton, Faraday, Ampère. Descartes, Cauchy, Müller,

Lenormant, Leverrier, Secchi, Schwan, Dana,

Pasteur, Van Beneden, Schlegel saw the same

acknowledge that they do not know anything about the origin of matter. Is it not passing strange that they say it was not created?

The ancient philosophers knew very little about creation. Plato got a glimpse of its truth. But let us come to the difficulty. Christians admit the truth of the nebular hypothesis, or that the solar system was once in a gaseous state, and whirled through space as a fire mist. We are not absolutely certain that God broken fragment of animals, and that He did not bury the luxuriant vegetation of a moment in the bowels of the earth, but we are rationally certain He did not. The Bible says the earth was created in six days some few thousand years ago. Geology says it was billions of years ago that the earth began to exist. In some of the coal regions sixty times forests flourished and decayed in the same place. Britain before and after the Age of Coal must have been submerged in water. It took ages for all this. Now, the reader must remember that the

Bible does not fix the time at which the first man was created. It simply tells us: "In the beginning God created the heavens and the earth." Piants and animals may have been created millions of years ago, and man very much later. The three earliest versions of the Pentateuch, viz., the Hebrew, the Samaritan and the Septuagint, differ very materially, as the following facts prove. From the creation of Adam to the call of Abraham, according to the Septuagint, was 3,400 years, according to the Hebrew 2,023, and according to the Samaritan 2,324. The Church used the Septuagint version for six or seven hundred years. The truth is commentators overlooked, rather than rejected, the antiquity of the earth. That a long interval existed beween the creation of matter and man was defended years ago by Wiseman in "Science and Revealed Religion." by Perrone in his "Theology," by Panciani in his "Cosmogony," by Buckland in his "Bridgewater Treatise by Chambers in his "Evidences," by Smith in his "Geology," and by Miller in "Testimony of the Rocks." Some of them put forth the hypothesis of an indefinite interval between creation and the six days others of them say the six days were long periods of time. The sacred writer tells us: "In the beginning God created the heavens and the earth." He does not say God created them on the first day, but in the beginning. We may reasonably assume the first day began with the decree, "Let there be light." If you admit this, it follows that matter existed before this particular time, which Moses calls the first day, because, before light was created, the beavens and the earth existed; "and the earth was void and empty, and darkness was on the face of the deep, and the spirit of God moved over the face of the waters." It is true we read (Exod. xx., 9-11.); "Six days shalt thou labor. For in six days the Lord made the heavens and the earth, and all that in them is, and rested on the seventh day;" but many able commentators say the text does not refer to the first act of creation, and the phrase means the Lord fashioned the heavens and the earth, that is, gave them the form and shape they have now. Perrerius says we could say with truth that God created the world before the first day and within the six days it was perfeeted. Tostatus writes that the heavens and the earth were made from matter already existing, but the matter itself was not made but create i. Petavius adopts the same view. Let us look to the Hebrew text. When Moses "In the beginning God created wrote. the heavens and the earth," he employed the word bara, which means to create out of nothing, and when he described the operations of the six days as a rule used Aasah, to fashion, to produce some-

In Exodus, basah, to fashion, not bara, to create, is used. However, the words are employed sometimes interchangeably, as we use the words create and make. But we cannot overlook the contrast in the two sentences: "God created the heavens and the earth;" "In six days the Lord made the heavens and the earth." Many great scholars taught this ages ago. Basil adopts this view. Chrysostom writes that the earth was first created a shapeless mass, and the first day began when light was created. Ambrosa teaches the same, and he aids that the first day is not the beginning of time but simply an epoch of time. Bede teaches that God made before all days the angelical nature and the shapeless mass. Peter Lombard says that chaosexisted before the first day. Hugh St. Commentary on Genesis, writes that it is impossible to tell how long matter existed before

thing out of pre-existing materials. See Gese-

nius, the great Hebrew scholar, on the word.

the first day. "What really is the meaning of the word day?" Augustine tells us that it is very difficult, nay, impossible, to imagine, that all things were created in a moment's time. Philo, Clement and Origen taught the same. Procopius, Eucherius, Albertus Magnus, Aquinus and Cajetan practically followed Augustine, Hence, I argue, it was never universally believed that God created the

heavens in six days of twenty-four hours each. The word you employed by Moses means (1) the period of light from sunrise to sunset; (2) and the period of twenty-four hours corresponding to a revolution of the earth. It also means a period of indefinite duration. In Genesis v., 4 we read, in the day [your] the Lord created the heavens and the earth. The day of perdition (Deut. xxxii) is at hand. In that day (yom) the fair virgin shall faint (Amos viii., 2). Jeremiah employs day [yom] for the term of affliction. three times, and many times in other places. Ezekiel employed it for a period of time. So do Isaiah and Sophonias. Christ says Abra ham rejoiced to see his day, and Paul said,

'Now is the day of salvation." But what about the expression, there was evening? and there was morning? Surely a period of time has no evening, no morning. Besides, the Jews computed the civil day from sunset to sunset, and hence Moses appropriately wrote there was evening and there was morning the second day. I answer, evening and morning do not constitute a civil day, for they are only parts of a whole, and they do not mark the limits of the day, for the civil day did not end with the morning. Many commentafors believe that evening and morning designate night and day, viz., the whole period of darkness and light, which go to make up the whole day of twenty-four hours. But it is clear the evening is not the whole period of darkness and the morning the whole period of light, for in the original, ghereb and boker have as definite a meaning as evening and morning in the English. Augustine, Eucherius and Bede maintain that the distinctions of evening and morning are not to be underreference to the rising and setting of the sun, which was not created till the fourth day, but in reference to the work produced. As morning signified the break of day and evening its decline. Moses might have used them to represent metaphorically the opening and the close of the works or creation. The Hebrew baker is from bakar, to lay open, and Moses employed it to signify that in the morning the light of the sun is unveiled, is laid open, to the earth. Ghereb is from gharab, to mingle, and means evening because then forms of external objects are blended together or mingled. Hence Moses employed it to signify the evening, or extinetionsof the forms of life of a geological period.

A very good reason for the system of long periods is found in the expression "God rested on the seventh day." The seventh day, says Augustine, is without an evening, and has no setting. Theologians generally agree that God is said to have rested, inasmuch as He ceased to create new species. Now, if the day on which He rested still continues, and hence is a period of thousands of years, why may we not say that the six days were periods of counted ages? Again, Moses says that on the third day plants and trees were created, on the

age of organic life. In fact, Moses and geology agree. The sacred writer described the Carconiferous period of the Palacozole Age in Genesis i., 11-12, and the Secondary Age of the geologists is described by Moses in Genesis I., 20-21. The Tertiary period is described in

Geneals 1., 24-25. Everything I have said on the matter is certainly not an established truth, but is, I believe, at least a rational hypothesis. Augustine writes: "Let each one choose to the best of his power; only let him not put forth rashiy as known that which is unknown, and let him not fail to remember that ne is but a man searching as fur as may be into the works of God." Christianity, says Newman in his "General Answer" to Kingsley, is beast with intellectual difficulties, but ten thousand difficulties do not make a doubt. After having read the Christian Fathers, the

Jewish tradition and the latest pronunciamentos of the scientists, I have come to the conclusion that the world was faultiess and beautiful when it came from the hands of God, and that the world was created in the twinkling of an eye. The rebel angels brought disaster and disorder into creation, and then the earth was void and chaos reigned and darkness was on the face of the deep. After some time God renovated the world in six days, or indefinite periods of time. About fifteen or twenty thousand years ago man was made into image of his Maker. The first man was probably some one of the then living animals. There is no degradation in this. If you take slime of the earth literally, 1 think there would be more degradation in man's being fashioned immedistely from it. Peter Lombard, Bonaventure, and Scotus taught ages ago that the aggregate of gifts, which go to make up the state of original justice, were not received all at one time by Adam and Eve. There was a tradition which says man was created on Friday and sinned on the following Friday. There is no certainty, however, about it, but that he was created we feel certain, and whether God made him mediately or immediately, is of little practical value to us, as in any case we must do our best to return to our Creator pure and undefiled. TRENTON, Nov. 22. POIMEN LAON.

The Mission of Christ.

TO THE EDITOR OF THE SUN-Sice recently published a letter of mine asking some of the scholars and theologians who contribute to rour columns for an explanation of the declaration of Our Lord in Matt., xv., "I am not sent but unto the lost sheep of the House of Israel," so far as such declaration bore on the fundamental principle of Christian theology, that His coming was for the redemption of the whole human race, and was so intended from the beginning and foretold in numerous prophecies. Your correspondent Laon" is good enough to offer me an explanation in a letter which, it seems to me, does not explain at all. One-half of his reply is devoted to statements respecting Scripture and the Syro-Phoenician woman, which, while they are no doubt interesting and instructive in themselves, have no real relevancy to the subject.

Passing those statements and coming to the substance of the reply I find "Poimen Luon" stating that our Lord was sent to the Jews only; that He was not sent by God the Father as an Apostie to the Greeks and Gentiles and could not work miracles for them without giving offence to the Jews, and that he restricted the labors of Himself and his Apostles to the latter until after His Resurrection when Hesent them to the whole world.

This is a fair and accurate summary of Poimen Laon's "explanation. If it is correct, fit's "the explanation" of the text, the people who read the text as I do have not misunderstood it. Our Lord's mission was primarily designed solely to the lost sheep of Israel and the extension of His work, teachings and redemption to the rest of mankind was an afterthought and was not designed from the beginning, and the prophecies and doctrine that they were so designed are erroneous and without foundation. Your correspondent "Oxoniensis" is even more direct and explicit than 'Poimen Luon." He expressly states "that Christ's mission before the Resurrection was only to the Jew and in no wise to the Gentile and ettes St. Paul and St. Jerome to justify his

It is thus clear that the explanation of both these gentlemen, who so kindly volunteered to instruct me. Is nothing but an almission of the correctness of my construction of the text. My thanks are offered to "Alpha Mu" for his ingenious and forcible argument to prove that Our Lord's words were spoken and are to be Victor affirms that matter existed before the | taken solely with reference to His then employment and purpose. That, I am sure, is the place before the first day. Perrerius, in his explanation that will be gladly received by all who believe our Lord's coming was designed ab initio for all mankind.

Perhaps "Poimen Laon" and "Oxoniensis" will now inform me if it really is Christian doctrine that Christ was to come to save all mankind, that His coming and salvation were determined from the beginning and that they are considered as being foretold by prophecies literally fulfilled. TENTH NEW JERSEY. NEW YORK, Nov. 23.

Two Eternally Diverse Concepts of Religion

To THE EDITOR OF THE SUN-Sic: I still maintain, in opposition to one of your correspendents, that any system of thinking or be having that does not present the alternatives of eternal gain and eternal loss, sharply and definitely, cannot meet and satisfy the instinets of religious consciousness. Scientific accuracy in other particulars has no bearing upon this condition. Of course, in its most degraded forms-fetichism and asceticismthe concept of eternal consequences is obscured by considerations of temporal acts and efforts; the most prominent desire being a negative one to escape Divine displeasure. In Christianity, and to a certain extent in certain heathen philosophies, the obversa positive consideration - a desire to attain to union with God-is emphasized.

Now, if we are to base our estimate of the nature and authority of religion upon observed facts and marshal all material and relevant evidence, we shall find that "rationalism" has a heavy task shead to defend its assumptions. If we assume with Dr. Savage that "Go.l is in all men, pagan and Christian," how is it that union with God has ever appeared, historically as a desideratum, and religion as a striving to attain it? If Dr. Savage's dogma is a fact mankind has never yet discovered it, and among the Hindoos whose pantheistic philosophies are now quoted in opposition to Christian claims, the anxiety to attain this blessedness, as he says, is "desperate and terrible."

Rationalism cannot supplant humanity's desire for an unrealized personal union with God by any such "miserable apology" as the notion of a natural union, affirmed to exist already Borrowing Christianity's expression of faith and hope, "sonship in God," it seeks to reconcile the soul to an order of alleged "natural blessedness," which it must share with the beasts of the field and the trees of the forest by virtue of a mere derivation of life from the Source of all things. Thus it fills the place of real religion only by vociferously attracting attention to directions completely foreign to religion. It meets the passion for God, inborn in the soul, by a dogma which denies the need and propriety of satisfying it.

Christianity affirms the need of personal union with God, as against any notion of mere natural derivation of being. It knows of no "desperate and terrible anxiety" to attain God, except in those who know not Christ, and appeals to the eternally free will of man to choose between building on the rock of God's eternal truth, or on the shifting sands of human selfsufficiency. "Herein is the love of God made manifest;" He does not condition the will in any manner, but offers free salvation from all sin, sorrow and limitation in a blessed partaking in the Divine Nature with Christ, who expresses the power and glory of God in terms of human life and comprehension. If, however, a man prefers to cherish the delusive lie of "God's complete and sufficient

quences that must inevitably follow on an atrophied soul-life; he kindles for himself the

torments of alienation from God. When we consider the "great gulf fixed" between a personal vital union with God and the merely natural condition of connection of creature and Creator, we may understand that if "irresistible grace" meets with immovable perversity, the result can be only loss for the soul, choosing self rather than If religion is aught but a striving after divine favor-union with God-and to escape divine displeasure-alienation from Him-I should like to know of it. ROBERT LAWRENCE. NEW YORK, Nov. 16,

An Ennobling Dream of Humanity.

TO THE EDITOR OF THE SUN-Sir: There is no essential in the controversy as to who first formulated the theory of immortal existence for man. The real issue is as to the grounds for such a belief, not the particular time at which it originated.

There is nothing in history that irresistibly convinces all humanity that "life and immortality" await it beyond the grave. The past offers no irrefutable solution of the mighty problem; the present is vigorously disagreeing over it; the future promises to throw no satisfying light upon it. Only as each individual of the race goes down into the vale of darkness we call death, does there appear to be any chance of his gaining clear knowledge in the matter; and of such chance none can be sure. Our spiritualistic friends claim to be able to furnish adequate proof of the reality of the "spirit land." but myriads of those who have studied their methods still remain utterly sceptical. Theology, science and scance, alike, have fallen short of permanent disposal of the question. The collated facts are wofully deficient for a complete synthesis However plausible a probability may be framed. full assurance is still lacking. The believer in revelation begs the question; the material lat assumes more than he can know. The intellect is obliged to confess its incompetency. and in the final analysis the belief in immortality rests on and derives its persistence from a vague sentiment in the soul itself. The aspiring being yearns for an unending opportunity for growth in power and wisdom. It exacts and will be content with no less. Whether it shall obtain its demand or not may seem, even to itself, doubtful, but it continues, from the force of its constitution, to "hope on, hope ever" until the earth life is ended.

Whether it shall ever be realized or not, the dream of immortality is elevating and solaring. As a conception, it adds greatly to the mental grasp and dignity of man, and when it is sincerely cherished it rounds out to the contemplation and makes pobler and sweeter the apparently defective and imperfect scheme of this present life. It marks man's highest in tellectual reach. It is the standard of his grandest possibilities. It is an ideal which inspires, uplifts and forlifles the soul. It is, therefore, worth while clinging to through every appearance of unlikelihood.

BROOKLYN, Nov. 20. TUDOR WILLIAMS. Modern Science Anticipated by the Bible.

TO THE EDITOR OF THE SUN-Sir: Were not the great discoveries and demonstrations of modern science plainty indicated and forefold by the writers of the Scriptures, who personally, as men of those times, could not have had any blea of them? For example: "The earth was without form and void." How many thousand years has it taken scientific men to prove that such a state of things in the universe is possible, and not only possible but certain? "I say unto you that God is able of these stones to raise up children unto Abra-Has Darwin demonstrated anything bam. more than that? "Until now the kingdom of heaven sufferth violence, and the violent take it by strength;" that is, happy life has been hitherto secured by force, and the strong get it by strength. Is not that the "survival of the fittest?" With the coming of Christ another "evolution" occurred, viz., the preservation of the weakest, the saving of the lost, the survival of the unfit.

If it should appear upon examination of the whole Bible that many instances occur in which things unknown in those times, but common and familiar to us now, are even "dreamed of" by the sacred writers, not to say clearly indicated and feretold, we might rise as a committee of the whole and report prog-H. H. C.

NEW YORK, Nov. 20.

Would not a Divine Being Have Made Himself Absolutely Understandable?

To the Editor of The Sun-Sir: I have no patience with hair-splitting controversinitats. would write for the readers and believers of the nineteenth century as well as for those of the first century; his arguments would be proof against the "higher criticism" and understandable by the most ignorant believer; for being divine he could foresee all this.

If one attempt to analyze most of the arguments on the subject nowadays, they resolve themselves into a mere difference between tweedledum and tweedledes. The theologians have tried to befor people with technical terms (vide Briggs & Co.) until an ordinary individ-ual cun't tell what or whom to believe. Can it ual can't tell what or whom to beneve, be wondered at that so few attend church and so many stay away? We are fast approaching so many stay away? We are fast approaching a new era. If the clergy choose to remain in the rear ranks and continue to preach appeasible, contradictory and absurd doctrine what will be the result? JOSEPH H. SLATER.

WATERTOWN, N. Y., Nov. 20. Does He Mean That the Brain Becomes

Healthy at Death? To THE EDITOR OF THE SUN-Sir: Medcal science is teaching us that the brain is divided into many compartments, each to be used for the expression, not the retention, of their respective class of memories. When one of these compartments is discased or injured the expressive action is faulty, or ceases entirely. Through treatment or operation this portion of the brain becomes hea'thy, let us say, and, presto, we are able to express the "lost thoughts.

Now, the question is, where were these memories" during this interval? Just where they always were and will be after death, the property and glennings of the sout of which memory is a qualifying attribute, and from which it is powerless to separate itself, though its expression may not always be possible NEW YORK, Nov. 20. H. A. VINCENT.

TEAS AT RADCLIFFE.

Mrs. Agassiz Expected to Continue a Feature of the Girl Students' Life.

CAMBRIDGE, Mass., Nov. 25,-The announcement late last week of the resignation of Mrs. Louis Agassiz from Rudeliffe's presidency was a great surprise to the college girls, and a source of regret as well. Consequently a bulletin-board notice to the effect that Mrs. Agassiz would return from the South and resume her-Wednesday alternoon teas about the first of December was read with pleasure. The teas become was read with pleasure. The teas have become a distinct feature of Radeliffe's social life. It is almost customary to say that they come as near the salon as anything of which Cambridge or ilost on can boast. Mrs. Agassiz, in a becoming here and lavender cape and a rich silk gown, always officiates herself at the teapet, and tea, never cocon, is served to all college girls and visitors who present themselves. Mrs. Agassiz's little cakes, too, are famous among the undergraduates. They are famous among the the should always be of the same one or two kinds. The cakes, and their dispenser especially, bind the college of to-day to the annex of yesterday and the day before. The visitor to town best worth meeting is very and to be encountered at these informal teas. Duse, when last in Boston, came out and chatted in Italian with the admiring girl students who through the parior of Fay House on that occasion and Mrs. Henry Whitman, the artist-philanthropist, often brings over noted visitors to take a cup of fea and have a look at the institution. For all these distinguished ones, and for the shyest freshman as well, the hostess has tactful words of welcome. Another Cambridge lady whom Razeliffe girls admire is Miss Alice Longfellow, and on Thurs ay last when she entertained the soohomore class at Craicie House, she must have understood that she is normar, for very few failed to accept her invitation.

The Semitic Ciuda a new organization which devotes itself to the study of Semitic literature and kindred suitects, has cards out for an open reception to be held in Fay House on the evenhave become a distinct feature of Radeliffe's

Now geologists tell us of three leading divisions of geological time, viz., the Palwozoic, or the first age of organic life, the Mesozoic, or second perish," and God allows him to reap the conse-

WOMEN'S COLLEGE WORLD.

THE MANY CIURS OF VASSAR AND THEIR ALT OF EXISTENCE.

Most of the Clubs Exist for Intellectual

Purposes, but There Are Others Which Go In for Pleasure Solely-Work That Is Done by These Organizations. POUGHEREPSIE, N. Y., Nov. 25.-The first Hall play of the year was given at Vassar last week. As usual, the occasion was made interesting by the return of as many members of the last graduating class as could by any possibility be there. The '10 girls mustered themselves to a goodly number and at a dinner given to them the night before the play. they reviewed their coilege memories and gratuitously gave the seniors the benefit of their three months' experience in the great world. A long table was set for them in the middle of the large dining hall and a canony hung above it of red, their class color. Hopes of smilax and flowers is a shed from its corners to the table. The undergraduates, too, ial trimmed the table itself with flowers, and

and popular as possible. This welcome to the graduates is always very pleasant. The judgment of these visitors is engerly awaited, and if they set the seal of their approval on a play, the actors feel that they need no higher praise; for a college girl knows the advantages and disadvantages under which these plays are wrought out as no outsider possibly could. It is like profescional approval or disapproval. The undergraduates feel that the alumni constitute & court from which there is no appeal. This year the judgment was altogether favorable and the actors beamed with happiness when they hear I the "well done!" of the '99 girls. Other interesting things besides the Hall

altogether last year's seniors feit as important

play have been occurring at Vassar recently. The Barringer prize, awarded yearly to the student of highest standing in the senior class who is the daughter of a physician, has been given this year to Miss Ida A. Tourtellot of East Dorry, N. H. A French club has just been started and adds one more to the large number of Vassar clubs and societies already enjoying their full quota of fun or profit. Some of the students and teachers in the German department have formed themselves into a conversational band, meeting every week to diseuss mysteries in the German tongue. Another coterie, made up of some seniors and post-graduate students, under the name of Teachers' Ciub, is trying in a quiet way to find out what they can about pedagogy. The members all expect to teach, and doubtless the pupils who come under their jurisdiction next year will be much better instructed because of the information about ways and methods of teaching gleaned in this club. The Heilenic Society sometimes frightens people by its name, but it is not altogether so profound as it sounds. The object of the society is the study of archaeological investigations, but its meetings are more or less informal. Papers are read and lectures given by outside authorities. Henorts also are received from the American School at Athena The programme planned for this year is the study of the excavations at Delphi and Corinth.

But whatever subject les neurest to a girls heart, whether it be searned or frivolous, she will probably have a chance to study it more closely in one of the clubs. Pe ingogy, French and German are only a small proportion of the branches of tearning covered by the Vassar organizations. To a girl who has literary ambitions, for instance, the Contemporary Club proves most desirable and profitable. This is one of the largest and most important of all the clubs. Its aim is the study and criticism of contemporary authors. In this the embryo dramatic critic or novelet or essayist learns many things pertaining to her trade, and in after years is likely to ear that for practical value this club might rival almost any course in college. The Marshall Club is another society with a worthy and

improving object. It has been found trimarily
to stimulate interest in social and economic
questions. This is done by means of collateral
reading which bears especially on the idustrations of social conditions of the present have their
emphasis, too, by means of lectures from people interested in the most important social
questions of the day. The lectures are confined
particularly to those who have minds a special
study of charitable and oblitanthropic work.
A short time ago the club was midressed by
Miss Bertha Richardson, Day, on the subject of
a training class for workers in the charitable
lines along which she has been interested.

It is always more or less difficult for girls,
and particularly college girls, to keep alreast of
the news of the day. The college holyomass
the anselves follow in such case succession,
and the interest in them is so vital, that without some special effort, even important events
in the world at large seem somewhat remote,
and the importance of them a little dwarfed.
To correct this tendency, and to provide for the
albaround development that is the bleal of colleng girl at present, some of the Vassar students have started a Current Topics Citho. At
its weekly meetings, reports are made in matters of gobern current linerest. The club also
does missionary work by acting as news bulletting to the rost of the college and posting enrrent events, both domestic and foreign.
Civitas is a more exclusive expression of the
same idea. The mornbership of this club is
smaller, that the work of the same Lach of its
meetings is conducted by one of the sam or
mentings is a correct there was an exception.
Civitas is a more exclusive expression of the
samal clea. The mornbership of this club is
smaller, but the work of the same thesh of the
mentings who gives an informal talk. Afterwards a general discussion follows, which
missions up in an exception of the soundmenting who gives an informal talk aftersample is maturally large and the laters of the colmenting who like work o

Aged Whiskey Brought to Light.

From the Cinominati Commercial Territor.
ATLANTA, Ga., Nov. 10 - Major John M. Mecaslin has a couple of quari boules which am half a gallon of XXXX wholev that was four years. The whiskey is filly nine years of age. It was made in 1840. In 1877, Major Mecas-In built an addition to his residence, which was then a comage as 60 North Butler street of his presessions at that time was he built gallon of 1840 whitesey in two quart bottles. While the workmen were putting on the weather burls to the new part of the cotings Major Measin, quartle and unchaseved, drapped the builtes in the wall between the worther boards and the quictly and imaberred, dropped the holles in the wall between the weather benefit and the laths. The photeers eviled the energing.

A well known lather by trade, and a upplet, by appetite was in the number of vertainen a the house show Major Meanslin had the battles, Knowing his hockivities and necessiting him with maintainal towers of discovering such hidden treasure, the Major feared the worst for more than forty years. All doubt of this latter's homesty was removed last were, however, when under Major Meanding direction, working not of the weather bearding and found the lettles.

The hadres are in a perfect state of preservation. The limeta the plastering which fell through the lasts and partly covered the bottles has cated the lasts away, but nothing is missing.